of Daniel, And three times. etc.[23] But perhaps [this practice] began only when he went into captivity? It is already said, As he did aforetime.[24] I might say that a man may pray turning in any direction he wishes? Therefore the text states, Toward Jerusalem.[25] I might say that he may combine all three Tefillahs in one? It has already been clearly stated by David, as is written, Evening and morning and at noonday.[26] I might say that he should let his voice be heard in praying? It has already been clearly stated by Hannah, as is said, But her voice could not be heard.[27] I might say that a man should first ask for his own requirements[28] and then say the Tefillah?[29] It has been clearly stated by Solomon, as is said, To hearken unto the cry and to the prayer:[30] 'cry' here means Tefillah. 'prayer' means [private] request. A [private] request is not made after 'True and firm',[31] but after the Tefillah, even the order of confession of the Day of Atonement[32] may be said. It has also been stated: R. Hiyya b. Ashi said in the name of Rab: Although it was laid down that a man asks for his requirements in 'that hearkenest unto prayer', if he wants to say something after his prayer, even something like the order of confession on the Day of Atonement, he may do so.

R. Hamnuna said: How many most important laws can be learnt from these verses relating to Hannah![33] Now Hannah, she spoke in her heart: from this we learn that one who prays must direct his heart. Only her lips moved: from this we learn that he who prays must frame the words distinctly with his lips. But her voice could not be heard: from this, it is forbidden to raise one's voice in the Tefillah. Therefore Eli thought she had been drunken: from this, that a drunken person is forbidden to say the Tefillah. And Eli said unto her, How long wilt thou be drunken, etc.[34] R. Eleazar said: From this we learn that one who sees in his neighbour

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(1) Aliter: crystal cup.

(2) From the punishment that is to come.

(3) Ps. CXXVI, 2.

(4) Ibid. 3.

(5) Because through thinking of it he may be unable to concentrate on his prayer.

(6) Lit., 'a decided halachah'.

(7) Nid. 66a.

(8) Though Scripture requires this only if they saw three issues.

(9) I.e., before it is winnowed.

(10) Whereas if it had been winnowed before being brought into the house, it would have been liable to tithe, v. Pes., Sonc. ed. p. 39, n. 5.

(11) Me'il. 12b.

(12) That one should rise to pray only in a reverent frame of mind.

(13) That one should pray only after dealing with an undisputed halachah.

(14) I.e he should first say something like Ps. CXLIV.

(15) Lit., 'among the palms'. The district of the old city of Babylon which was rich in palms.

(16) Jer. II, 6.

(17) And Adam decreed that this should be inhabited, and so there have always been palm trees here. On the identification of all the places mentioned in this message v. Sotah, Sonc. ed., p. 243 notes.

(18) The text here seems to be defective, as we are not told what either of the Rabbis said.

(19) I.e., if the heart is directed to heaven, then God will attend. Ps. X, 17.

(20) Lit., 'ascend', 'depart'.

(21) By detaining them; the congregation would not resume the service until R. Akiba had finished his Tefillah.

(22) Dan. VI, 11.

(23) Ibid.

(24) Ibid.

(25) Ibid.

(26) Ps. LV, 18.

(27) I Sam. I, 13.

(28) In the middle benedictions of the 'Amidah.